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**JOURNAL**  
OF THE

**Proceedings**

OF THE

**40th ANNUAL CONVENTION**

OF THE

**PROTESTANT EPISCOPAL CHURCH,**

IN THE

**DIOCESE OF SOUTH-CAROLINA;**

HELD IN

**ST. MICHAEL'S CHURCH, CHARLESTON,**

ON THE 13TH 14TH AND 15TH OF FEBRUARY,

**1828.**



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## A List of the Clergy,

*Belonging to the Protestant Episcopal Church in the Diocese of  
South-Carolina.*

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- The Right Rev. Nathaniel Bowen, D. D. *Bishop of the Diocese.*  
The Rev. David I. Campbell, *Minister of St. Stephen's Parish, and of  
the Chapels at the Black Oak, and the Rocks.*  
The Rev. John W. Chanler, *Rector of St. Mark's Parish, Clarendon.*  
The Rev. Frederick Dalcho, M. D. *Assistant Minister of St. Michael's  
Parish, Charleston.*  
The Rev. Francis P. Delavaux, *Rector of St. Bartholomew's Parish.*  
The Rev. Rodolphus Dickinson, *Rector of St. Paul's Church, Pendleton.*  
The Rev. Charles P. Elliott, *Rector of St. David's Parish, Cheraw.*  
The Rev. Patrick H. Folker, *Rector of Trinity Church, Columbia.*  
The Rev. Andrew Fowler, *Minister of Christ Church Parish.*  
The Rev. Hugh Fraser, *residing in All-Saints Parish, Waccamaw.*  
The Rev. John S. Field, *Deacon, Minister of St. Helena Church, on  
St. Helena Island.*  
The Rev. Christopher E. Gadsden, D. D. *Rector of St. Philip's Parish,  
Charleston.*  
The Rev. Allston Gibbes, *Assistant Minister of St. Philip's Parish,  
Charleston.*  
The Rev. Henry Gibbes, *Rector of All-Saints Parish, Waccamaw.*  
The Rev. Paul T. Gervais, *residing in St. John's Parish, Colleton.*  
The Rev. Thomas Gates, D. D. *residing in Charleston.*  
The Rev. Philip Gadsden, *Deacon, Minister of St. Paul's Parish.*  
The Rev. Christian Hancell, *Rector of St. Paul's Church, Radcliffeboro.*  
The Rev. George W. Hathaway, *Deacon.*  
The Rev. Paul T. Keith, *Rector of Prince George's Parish, Winaw.*  
The Rev. Maurice H. Lance, *residing in Charleston.*  
The Rev. William H. Mitchell, *Rector of St. James' Parish, Santee, and  
Minister of the Church at North Santee, Winaw.*  
The Rev. Thomas Mills, D. D. *residing at Rocky Mount.*  
The Rev. Edward Philips, *Domestic Missionary, and Minister of St.  
Stephen's Chapel, Charleston.*  
The Rev. Milward Pogson, *residing in Charleston.*  
The Rev. Francis H. Rutledge, *Rector of Grace Church, Sullivan's  
Island, and of the Parish of St. Thomas and St. Denis.*  
The Rev. John Jacob Tschudy, *Rector of St. John's Parish, Berkley.*  
The Rev. Thomas H. Taylor, *Rector of St. John's Parish, Colleton.*  
The Rev. Edward Thomas, *Rector of Trinity Church, Edisto, and of  
St. Stephen's Chapel, Edingsville.*  
The Rev. Joseph R. Walker, *Rector of St. Helena Parish, Beaufort.*  
The Rev. William S. Wilson, *Deacon, residing in Columbia.*  
The Rev. Thomas J. Young, *Deacon, Minister of Prince William's,  
and St. Luke's, Parishes.*

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# A LIST

OF THE

## CLERGY AND LAY-DELEGATES,

WHO ATTENDED THE CONVENTION OF 1828.

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### CLERGY.

- The Right Rev. Nathaniel Bowen, D. D.* Bishop of the Diocese, and Rector of St. Michael's Parish, Charleston.
- The Rev. David I. Campbell,* Minister of St. Stephen's Parish, and of the Chapels at the Black Oak, and the Rocks.
- The Rev. Frederick Dalcho, M. D.* Assistant Minister of St. Michael's Parish, Charleston.
- The Rev. Francis P. Delavaux,* Rector of St. Bartholomew's Parish.
- The Rev. Patrick H. Folker,* Rector of Trinity Church, Columbia.
- The Rev. Andrew Fowler,* Minister of Christ Church, Parish.
- The Rev. John S. Field,* Deacon, Minister of St. Helena Church, on St. Helena Island.
- The Rev. Christopher E. Gadsden, D. D.* Rector of St. Philip's Parish, Charleston.
- The Rev. Allston Gibbes,* Assistant Minister of St. Philip's Parish, Charleston.
- The Rev. Philip Gadsden,* Deacon, Minister of St. Paul's Parish.
- The Rev. Christian Hanckell,* Rector of St. Paul's Church, Radcliffeboro.
- The Rev. Paul T. Keith,* Rector of Prince George's Parish, Winyaw.
- The Rev. William H. Mitchell,* Rector of St. James' Parish, Santee; and Minister of the Church at North Santee, Winyaw.
- The Rev. Edward Phillips,* Domestic Missionary, and Minister of St. Stephen's Chapel, Charleston.
- The Rev. Francis H. Rutledge,* Rector of Grace Church, Sullivan's Island, and of the Parish of St. Thomas and St. Denis.
- The Rev. John Jacob Tschudy,* Rector of St. John's Parish, Berkley.
- The Rev. Thomas H. Taylor,* Rector of St. John's Parish, Colleton.
- The Rev. Edward Thomas,* Rector of Trinity Church, Edisto; and of St. Stephen's Chapel, Edingsville.
- The Rev. Thomas J. Young,* Deacon, Minister of Prince William's, and St. Luke's, Parishes.

### LAY-DELEGATES.

*St. Michael's Parish*—David Alexander, Hon. Samuel Prioleau, James Jervey, Edward Brainerd, M. D. Col. James R. Pringle, Daniel Ravenel, William Read, M. D. Horatio Waring, M. D.

*St. Philip's Parish*—Joseph Manigault, Thomas W. Bacot, Thomas Lowndes.

*St. Paul's Church, Radcliffeborough*—Major Samuel Wragg, Edward H. Purcell.

*Prince George's Parish, Winyaw*—William W. Trapier.

*St. John's Parish, Colleton*—The Rev Paul T. Gervais, residing in St. John's, and appointed to represent the Church, in Convention.

*St. Thomas and St. Denis*—James Rose.

*St. Paul's Parish*—Jeremiah Dickinson.

*St. Luke's Parish*—William Heyward.

*The Church at North Santee, Winyaw*—Elias Horry.

*Trinity Church, Edisto, and St. Stephen's Chapel, Edingsville—*Whitemarsh B. Seabrook.

*The Church at Cluremont*—William T. Waties.

*Grace Church, Sullivan's Island*—Charles C. Pinckney, Keating Simons.

*St. James' Parish, Goose-Creek*—Capt. Barnard E. Bee.

*St. Andrew's Parish*—Col. Simon Magwood.



The following Clergymen entitled to seats, did not attend the Convention:

The Rev. John W. Chanler, Rector of St. Mark's, Clarendon.

The Rev Rodolphus Dickinson, Rector of St. Paul's Church, Pendleton.

The Rev. Charles P. Elliott, Rector of St. David's Parish, Cheraw.

The Rev Henry Gibbes, Rector of All-Saints Parish, Waccamaw.

The Rev. Joseph R. Walker, Rector of St. Helena Parish, Beaufort.



The Church in this Diocese consists of, the Bishop, 26 Priests, 5 Deacons, and 42 Congregations.



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# JOURNAL

## OF THE PROCEEDINGS, &c.

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*Charleston, Wednesday, February 13th, 1828.*

PURSUANT to the 1st Article of the Constitution of the Protestant Episcopal Church in the Diocese of South-Carolina, a stated meeting of the Convention thereof, commenced this day. The Right Rev. Dr. Bowen, with several of the Clergy, and Lay-Delegates, attended at St. Michael's Church, at half past 10 o'clock; when Morning Prayer was read by the Rev. Francis H. Rutledge, Rector of St. Thomas and St. Denis, and a discourse delivered by the Rev. Patrick H. Folker, Rector of Trinity Church, Columbia. The holy Sacrament of the Lord's Supper was then administered by the Bishop.

After these usual religious services were over, the Right Rev. Bishop Bowen took the Chair, *ex-officio*. The Rev. Dr. Dalcho, Secretary.

The following Clergy attended; and the following Lay-Delegates presented certificates of their appointment; which being read, and approved, they took their seats accordingly; viz:

*St. Michael's Parish*—The Right Rev. Nathaniel Bowen, D. D. Rector, the Rev. Frederick Dalcho, M. D. Assistant Minister; David Alexander, Hon. Samuel Prioleau, James Jervey, Edward Brailsford, M. D.

*St. Philip's Parish*—The Rev. Christopher E. Gadsden, D. D. Rector, the Rev. Allston Gibbes, Assistant Minister; Joseph Manigault, Thomas W. Bacot.

*St. Paul's Church, Radcliffeborough*—The Rev. Christian Hanckell, Rector.

*Prince George's Parish, Winyaw*—The Rev. Paul T. Keith, Rector; William W. Trapier.

*St. John's Parish, Colleton*—The Rev. Thomas H. Taylor, Rector; the Rev. Paul T. Gervais.

*St. John's Parish, Berkley*—The Rev. John Jacob Tschudy, Rector.

*Christ Church Parish*—The Rev. Andrew Fowler, Minister.

*St. Thomas and St. Denis*—The Rev. Francis H. Rutledge, Rector; James Rose.

*St. Paul's Parish*—The Rev. Philip Gadsden, Deacon, Minister.

*St. Bartholomew's Parish*—The Rev. Francis P. Delavaux, Rector.

*St. Luke's Parish*—The Rev. Thomas J. Young, Deacon, Minister; William Heyward.

*St. Stephen's Parish, and the Chapels at the Black Oak, and the Rocks*—The Rev. David I. Campbell, Minister.

*St. James' Parish, Santee*—The Rev. William H. Mitchell, Rector.  
*The Church at North Santee, Winyaw*—The Rev. William H. Mitchell, Minister.

*Trinity Church, Columbia*—The Rev. Patrick H. Folker, Rector.

*Trinity Church, Edisto, and St. Stephen's Chapel, Edingsville*—The Rev. Edward Thomas, Rector.

*St. Helena Church, St. Helena Island*—The Rev. John S. Field, Deacon, Minister.

*Grace Church, Sullivan's Island*—The Rev. Francis H. Rutledge, Rector, Charles C. Pinckney.

*Prince William's Parish*—The Rev. Thomas J. Young, Deacon, Minister.

A Quorum of the Churches being present, the Convention proceeded to the election of a Secretary and Treasurer, for the ensuing year; when the Rev. Dr. Dalcho, was unanimously re-elected.

The Rules of Order were read in conformity with the 13th Rule.

On motion of the Rev. Mr. Mitchell, it was *Resolved*, that the thanks of the Convention be presented to the Rev. Mr. Folker, for his discourse delivered before them this day.

On motion of the Rev. Mr. Tschudy, it was *Resolved*, that the Clergy of the Protestant Episcopal Church who may be in the city, and not entitled to seats; and the Candidates for Holy Orders, be admitted to the sittings of the Convention.

The Treasurer laid his Accounts before the Convention; whereupon Mr. Alexander and Mr. Jervey, were appointed a Committee to examine the same. The Committee soon after reported, that they had examined the Treasurer's Accounts, and found them correct; and that there remains a balance in his hands of \$89.

On motion of the Rev. Mr. Taylor, the Convention adjourned until to morrow morning, at half past 10 o'clock.

*Thursday, February 14th 1828.*

The Convention met according to adjournment Morning Prayer was read by the Rev. Philip Gadsden, Minister of St. Paul's Parish.

The proceedings of yesterday were read.

The following Lay-Delegates, whose certificates of appointment were yesterday read and approved, appeared and took their seats; viz. Thomas Lowndes, from St. Philip's Parish; Keating Simons, from Grace Church, Sullivan's Island; James R. Pringle, Daniel Ravenel, Dr. William Read, and Dr. Horatio Waring, from St. Michael's Parish.

The following Lay-Delegates attended and presented certificates of their appointment, which, being severally read and approved, they took their seats accordingly; viz. Samuel Wragg, and Edward H. Purcell, from St. Paul's Church, Radcliffeborough; William T. Waties, from Claremont; Whitemarsh B. Seabrook, from the Church on Edisto Island; Barnard E. Bee, from St. James', Goose-Creek; Elias Horry, from the Church at North Santee, Winyaw; Jeremiah Dickinson, from St. Paul's Parish; Simon Magwood, from St. Andrew's Parish.



The Treasurer made the following Report: that, pursuant to a Resolution of the last Convention, and immediately after the adjournment of that body, he transferred to the Treasurer of the "Protestant Episcopal Society for the Advancement of Christianity in South Carolina," the balance of \$323 37½, together with the certificates of Stock, and other papers, belonging to the "Bishop Bowen Scholarship," as will appear by the Receipt of the Treasurer of that Society, dated February 19th, 1827; and by a note on the 26th page of the printed Journal of the last Convention.

The following Parochial Reports, required by the 45th Canon of the General Convention, having been presented to the Bishop, were severally read:

*St. Michael's Parish.*

The Right Rev. Nathaniel Bowen, D. D. Rector.

The Rev. Frederick Dalcho, M. D. Assistant Minister.

*Baptisms*, 1 Coloured Adult; 30 White, and 11 Coloured Children: Total 42. *Marriages* 14 Whites, and 4 Coloured: Total 18. *Burials*, 26 Whites, 3 Coloured: Total 29. *Communicants*, 345 Whites, 80 Coloured: Total 425. *Non-Communicants*, 782 Total of Congregation, 1207, besides Children. *Families*, 239. *Children Catechised* ten days, during the season of Lent, and Advent, 85. *Confirmed* by the Bishop, 13. *White Teachers* in the Sunday School, 12. *White Scholars*, 80, Coloured, 30: Total 110. *Public Worship* held on 52 Sundays, and 86 other days: whole number of times, 192.

*Remarks*—Some Communicants have removed from the city within the year, but more have been added than have removed. The precise whole number of the old who at present commune at this Church, has not been ascertained. It is stated at rather less than greater, than actual numeration would probably make it. No Confirmation has been held at this Church; the persons confirmed, belonging to this Congregation, were part of the number to whom this Rite was administered in St. Paul's Church. The Sermon "on the nature and duties of the Episcopal Office," has been preached as required by the Canon, and a collection made at the time by the Vestry. Attention has been paid by the Vestry to the interest of the Theological Seminary, but the complement of this Church for the Building Fund, is not yet made up. Sermons have been preached during the past year, in aid of the General Missionary Society; and for several other Institutions connected with the Church. During the season of Lent, Lectures were read twice a week. The quota of this Parish towards the "Bishop's Common Fund," has been paid. The course of instruction in the Sunday School is the same as was reported last year.

*St. Philip's Parish.*

The Rev. Christopher E. Gadsden, D. D. Rector.

The Rev. Allston Gibbes, Assistant Minister.

*Baptisms*, Coloured Adults 9, White Children 33, Coloured Children 25, Total 67. *Marriages*, 12 White, 25 Coloured, Total 37. *Burials*, 47 White, 14 Coloured, Total 61. *Communicants*, 324 White; about 200 Coloured, Total 524. *Non-Communicants*, 364 Whites. *Children*

*under 14 years of age*, 375. *Families*, 314. *Children Catechised* on 34 days. 90 White, 30 Coloured, Total 120. *Confirmed* by the Bishop, 14 Whites, 2 Coloured, Total 16. Teachers in the Sunday School, 21 in the White, and 15 in the Coloured, Total 31. Teachers all White Persons. Scholars, 152 White; about 150 Coloured, Total 302. Public Worship was held on 52 Sundays, and 86 times on other days. Whole number of times, 195.

*Remarks*—We have not been able to ascertain the total number of persons of colour. The total number of White Persons is 1063. The “subjects of instruction” in the Sunday Schools, are the same as mentioned in the Report of last year, but it is intended to introduce, as far as circumstances will permit, the “system of instruction” recommended by the General Protestant Episcopal Sunday School Union. Five of the Sunday School Teachers, being employed in both Schools, the whole number is so much less than the aggregate of both. Into the School for Whites, admitted of new Scholars during the year, 129. Into the School for Coloured persons, admitted of new Scholars during the year, 69. Conformably to the Canon, a Sermon has been preached on Episcopacy, and the quota of this Church in aid of the “Bishop’s Common Fund,” has been paid. The “Gregorie Society,” (composed of Ladies who meet weekly and give the proceeds of their fancy work to Missionary purposes,) have contributed to the funds of the Society “for the advancement of Christianity,” \$150. In aid of this last named Society, a Sermon was preached, and a collection made during the year, and the same was done in behalf of the Society for the relief of the Widows and Orphans of our Clergy. The quota of this Church towards the Building fund of our General Theological Seminary, has been paid *in part*. There are ten religious Societies, connected with the Protestant Episcopal Church which have been, more or less, assisted by the Members of St. Philip’s Church.

### *St. Paul’s Church, Radcliffeborough.*

The Rev. Christian Hanckell, Rector.

*Baptisms*, Coloured Adults, 3; White Children, 29; Coloured Children, 4; Total 36. *Marriages*, 10 White, 2 Coloured: Total 12. *Burials*, Whites, 20; Coloured, 1: Total 21. *Communicants*, White, 268; Coloured, 15: Total 283. *Non-Communicants*, White, 443; Coloured, about 60: Total 503. *Children under 14 years of age*, White, 479; Coloured, about 30: Total 509. *Families*, 253 White, 18 Coloured: Total 271. *Children Catechised* on the Sundays in Advent and Lent, about 60 White, and 12 Coloured: Total 72. *Confirmed* by the Bishop, 17. Teachers in the Sunday School, 16; in the Coloured School, 5; all White persons. Scholars, 150 White; and 31 Coloured. Public Worship was held on 52 Sundays, and on Wednesdays and Holy Days.

*Remarks*.—Since the last Convention, a Sunday School has been opened in this Church for the religious instruction of Children of Colour. It is in a thriving condition, and is composed chiefly of Children of Free Coloured people; a class of the community demanding, perhaps, more than all others, the active interference of Christian benevolence, to rescue them from the snares and temptations, to which they are so much exposed. The Sunday School for other Children, exhibits a cheering and delightful

aspect. It has almost doubled in numbers within the past year, and is conducted with a zeal and interest by its Superintendent, and Teachers, which give the promise of a rich harvest in behalf of the kingdom of our blessed Redeemer. In both Schools we are gradually introducing the system of instruction, recommended and published by the Sunday School Union of our Church. A course of Wednesday Lectures has also been commenced, on the Liturgy of the Church, compiled chiefly from Rogers' Lectures on the Liturgy, and is well attended. A Sermon has been preached, and a collection made in aid of the "Bishop's Common Fund," for the year preceding the last.

*Prince George's Parish, Winyaw.*

The Rev. Paul Trapier Keith, Rector.

*Baptisms*, 5 White Children, 1 Coloured Child: Total 6. *Marriages*, 9. *Burials*, 8. *Communicants*, 55 White, 15 Coloured: Total 70. *Non-Communicants*, 75. *White Children under 14 years of age*, 64. *Families*, 53. *Children Catechised* on ten days, 21. Public Worship held on 32 Sundays, and about 30 other days. Whole number of times 62, in the Church at Georgetown. Service held on 20 Sundays at North Island.

*St. Helena Parish, Beaufort.*

The Rev. Joseph R. Walker, Rector.

*Baptisms*, White Children, 8. *Marriages*, 2. *Burials*, 4. *Communicants*, White, 58; Coloured, 4: Total 62. *Non-Communicants*, 78. *Children under 14 years of age*, 130. *Families*, 52. *Confirmed* by the Bishop, 5. Teachers in the Sunday School, 8; Scholars, 50. Public Worship held on 52 Sundays; 109 times on other days; whole number of times, 213.

*Remarks.*—The Rector in making his report, is grateful that, though no very marked advancement in religion by the people in general, there are no evidences of declension. Though few additions have been made during the last year, to the Eucharistic sacramental communion, yet he trusts that, "saints have been built up in their most holy faith," and made to increase in "righteousness, peace, and joy in the Holy Ghost." The Children of the Congregation, the young generally, collected in the pews in front of the altar, have been, and shall, if God permits, continue to be addressed, or familiarly, and in some sort, catechetically lectured by the Rector, on the afternoon of communion Sundays; being the first of each month. The usual Sermon is dispensed with, the above Lecture being substituted. The week day services, are those of the chief feasts and fasts; the ordinary service on Wednesday mornings, in the Church, with a short Lecture on the lessons, or a portion of them.

*St. John's Parish, Berkley.*

The Rev. John Jacob Tschudy, Rector.

*Baptisms*, Coloured Adults, 10, Coloured Children, 2: Total 12: *Burial*, 1. *Communicants*, White, 25, Coloured, 12: Total 37. *Non-Communicants*, 39. *Children under 14 years of age*, 28. *Families*, 30.



Public Worship held in St. John's Church, on eleven Sundays, and in Childbury Chapel, on 10 Sundays; on other days, once in each of those places. Whole number of times, 24.

*Remarks.*—Of the White communicants, 2 have died, and one has removed; and of the Coloured communicants one has removed.

### *St. John's Parish, Colleton.*

The Rev. Thomas House Taylor, Rector.

*Baptisms*, Adults, 4 White, and 6 Coloured; White Children, 16: Total 26. *Marriage*, 1. *Burials*, 4. *Communicants*, 19 White, 14 Coloured: Total 33. *Non-Communicants*, 56. *Children under 14 years of age*, 71. *Families*, 35. *Confirmed* by the Bishop, 6. Public Worship is performed on 30 Sundays, and on 2 other days. Whole number of times, 32.

*Remarks.*—This Parish may be reported in a flourishing condition; but the causes which are known to operate in most of our country parishes, against regular public catechetical instruction, and the organization of Sunday Schools, have prevented these important and interesting duties from being attended to with any effect. The quota of this Church to the "Bishop's Common Fund," has been paid.

### *St. Paul's Parish.*

The Rev. Philip Gadsden, Deacon, Minister.

*Baptisms*, 1 White Adult; 1 White and 1 Coloured Child: Total 3. *Burial*, 1. *Communicants*, 7 White, 3 Coloured: Total 10. *Non-Communicants*, 32 White, 20 Coloured: Total 52. *Children under 14 years of age*, 33. *Families*, 16. Public Worship held on 17 Sundays, and on one other day. Whole number of times, 18.

*Remarks.*—Divine Service was held in this Parish during a portion of the last year, in connexion with that of Christ Church, as formerly reported to the Convention. Since November, the Vestry of St. Paul's have requested the officiating Minister to give them the whole of his services. And the request has been complied with, under a prospect of greater usefulness, than could reasonably be expected under the existence of the former arrangement. Of the future prospects of this Parish, the present Incumbent trusts he can report somewhat favourably. Although he has immediate cause to regret the removal of a very amiable and respectable family to a distance from his charge, and even from the enjoyment of all pastoral care and visitation, still there is reason to rejoice in the increased numbers of the congregation, by the occasional attendance of one or more families, who, having it not in their power to enjoy that mode of worship to which they have been accustomed, have felt disposed to avail themselves notwithstanding, of the opportunity afforded them by our Church, to "remember the Sabbath-day to keep it holy." It is with pleasure, moreover, that he mentions the increasing attention and devotion, which have been excited in the congregation, by the laudable attempt, on the part of an estimable young man, to improve the music of our Church. And this satisfaction is greatly enhanced from the consideration, that the endeavour is honestly made with a view to contribute to the interest of the worship of Almighty God. The inconvenience attending the catechising

of children in our country parishes, particularly where the Minister has no permanent residence in the parish, is one reason why this subject has been hitherto neglected. The latter circumstance will likewise account for no notice being taken with regard to the instruction of the people of colour. The Vestry, however, have given their Minister every reason to believe, that a house will soon be obtained for his being accommodated among them, when he hopes to have it in his power to pay particular attention to both the considerations above mentioned. A Sermon has been preached in conformity to the first Canon.

*St. Bartholomew's Parish.*

The Rev. Francis P. Delavaux, Rector.

*Baptisms*, 1 White Adult, 11 White Children : Total 12. *Marriages*, 4. *Burials*, 3. *Communicants*, 29 Whites, 20 Coloured : Total 49. *Families*, about 60. *Children Catechised* once a month from June to November. Teachers in the Sunday School, 2. Scholars, 19. Public Worship performed at Ashepoo, and Pon Pon, from November to June, alternately, on 29 Sundays, and on 2 other days; at Walterborough, twice on Sunday, and once on Wednesday. Whole number of times 100.\*

*Trinity Church, Edisto, and St. Stephen's Chapel, Edingsville.*

The Rev. Edward Thomas, Rector.

*Baptisms*, 14 White Children, and one Coloured: Total 15. *Marriage*, 1. *Burials*, 3. *Communicants*, 29 White, and 10 Coloured persons : Total 39. *Non-Communicants*, 33. *Children under 14 years of age*, 83. *Families*, 22. Teachers in Sunday School, 5; Scholars, 27. Public Worship held on 29 Sundays, and on 2 other days, at Trinity Church; and on 23 Sundays, at St. Stephen's Chapel. Whole number of times, 54.

*Remarks.*—Of the families reported, three are not permanent residents, spending only the Summer on the Island. During the last Summer, Service was occasionally held for the Coloured people, in the Church on Edisto; and such as were disposed were instructed orally in the more simple parts of the Catechism. The Rector finds pleasure in stating, that, through the praiseworthy liberality of the Congregation, a new Pulpit and Desk have been constructed in the Chapel on Edingsville, and also an Altar added, which last had previously been wanting. The Sermon required by the Canon, on “the nature and duties of the Episcopal Office,” was preached, and a collection made in aid of the “Bishop's Common Fund.” Besides the Burials specified, there were 8 deaths of Children.

\* Since the adjournment of the Convention, the following Report was received from the Rev. Peter Van Pelt, late Rector of St. Luke's Parish; who has removed to Philadelphia: “Regarding it as a duty which I owe the Church in Carolina, I send you a Report of the Ecclesiastical proceedings in St. Luke's, from the period of the last Convention, to the 1st of June, 1827, when my connexion with the Parish was dissolved. *Baptisms*, one White Child, and one Coloured Adult. Confirmed by the Bishop, 3 Whites, and 2 Coloured Persons. Added to the Communion, 3 White, and one Coloured person. A Sermon was preached, and a Collection made, for the benefit of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.”



*St. Helena Church, on St. Helena Island.*

The Rev. John S. Field, Deacon, Minister.

*Baptism*, one White Child. *Communicants*, 9. *Non-Communicants*, 43. *Children under 14 years of age*, 30. *Families*, 23. Public Worship held on 3 Sundays, and on 2 other days.

*Remarks.*—I preached my first Sermon on the Island, on Tuesday, Dec. 11. I found the Church in a very declining state; many who had been baptised in the Church, withdrawing their support, and but few who appeared to be hungering for the bread of life. I have made out the present statement by the assistance of a female Communicant, as there were no records of the Church, that I could find. Of the families here enumerated, three consist of single persons who keep house, and three or four spend but a few months of the year on the Island. Of the number of Children, the majority are between 10 and 14, most of whom are absent at school nine months in the year. The congregation, generally, appear, at present, to be willing to support the interests of the Church; a good degree of attention is paid to the preaching of the word, and I trust by the divine blessing, the work of the Lord will be revived among us.

*Trinity Church, Columbia.*

The Rev. Patrick H. Folker, Rector.

*Baptisms*, 3 White Adults, 6 White Children, and 5 Coloured: Total 14. *Marriages*, 12. *Burials*, 7. *Communicants*, 28 White, 1 Coloured: Total 29. *Non-Communicants*, 162 White, 12 Coloured: Total 174. *Children under 14 years of age*, 58. *Families*, 38 White, 3 Coloured: Total 41. *Children Catechised* on Sundays, 31. *Confirmed* by the Bishop, 6. Teachers in the Sunday School, 8 Scholars, 56. Divine Service is performed twice on every Sunday. Service is likewise performed on the leading Fasts and Festivals appointed by the Church, and the Civil Authority. Some families have been added to the Congregation, yet, by removals from the town, the number has been reduced since the last report. The quota of this Church for the "Bishop's Common Fund," the Rector regrets to state has not been paid.

*Church at Claremont.*

The Rev. Augustus L. Converse, Officiating Minister.

*Baptisms*, 9 Coloured Adults, 6 White Children: Total 15. *Marriages*, 2. *Burials*, 4. *Communicants*, 30 Whites, 38 Coloured: Total 68. *Non-Communicants*, 34. *Children under 14 years of age*, 26. *Families*, 24. Public Worship held on 38 Sundays, and on 1 other day. Whole number of times, 39.

*Remarks.*—The families composing this congregation, are so widely scattered that it has been found impracticable to assemble the Children before, or to detain them after service, for any particular public instruction. Occasional efforts have been made, and it is hoped with some small success, to explain and enforce the simplest and most practical parts of the Gospel to the Coloured people, who could remain after the ordinary Sunday Worship. This report is with reference to nine months only of

the year, the parish having been destitute of ministerial services during eleven weeks of that period.

*St. Stephen's Parish, and the Chapels at the Black Oak and the Rocks.*

The Rev. David I. Campbell, Minister.

*Baptisms*, 12 White Children. *Marriages*, 7. *Burials*, 9. *Communicants*, 56. *Children under 14 years of age*, 106. Teachers in the Sunday School, 3. *Scholars*, 25. Public Worship held on 32 Sundays at Pineville, on 10 Sundays at the Black Oak and on 10 Sundays, and 14 other days at the Rocks. Whole number of times, 66.

*Remarks.*—Divine Service is held twice a-day during the Summer and once the rest of the year. Also at the Rocks Chapel once a month during the Summer, and once a month during the rest of the year at St. Stephen's Brick Church, or the Parish Church, which had been for many years abandoned, at each place on the first Wednesday of the month. The above is according to arrangements lately made.

*St. Thomas and St. Denis.*

The Rev. Francis H. Rutledge, Rector.

*Baptisms*, 2 White Children. *Marriages*, 2 White, and 1 Coloured: Total 3. *Burial*, 1. *Communicants*, 12 Whites, 10 Coloured: Total 22. *Non-Communicants*, 31 Whites, 80 Coloured: Total 111. *Children under 14 years of age*, 26. *Families*, 18. *Children Catechised*, 15. Public Worship held on 15 Sundays at Pompion Hill Chapel, and on 20 Sundays, and 3 other days, at the Parish Church. Whole number of times, 38.

*Remarks.*—During the Winter and Spring months, Divine Service has been regularly performed on every Lord's day, at the Church and Chapel alternately.

*St. James' Parish, Santee.*

The Rev. William H. Mitchell, Rector.

*Baptism*, 1 Coloured Adult. *Marriage*, 1. *Communicants*, 9 White, and 8 Coloured Persons: Total 17. *Non Communicants*, 40 White, 80 Persons of Colour: Total 120. *Children under 14 years of age*, 13. *Families*, 18. *Children Catechised* on 5 days, 8. Public Worship held in the Wambaw Church, 14 Sundays, and on 2 other days. Whole number of times, 16.

*North Santee, Winyaw*

The Rev. William H. Mitchell, Minister.

*Baptisms*, 2 Coloured Adults. *Communicants*, 10. *Non-Communicants*, 40. *Families*, 10.

*All-Saints Parish, Waccamaw.*

The Rev. Henry Gibbes, Rector.

*Baptism*, 1 White Child. *Communicants*, 11 Whites. *Non-Communicants*, 26. *Children under 14 years of age*, 16. *Families*, 15.

*Remarks.*—There are two Churches in this Parish, at which Divine Service is held in regular rotation for seven months, during the year; viz. from the 1st of November to the 1st of June, and occasionally during the remainder of the year. In consequence of the very small number of families resident in this Parish, upon whom rests the entire burden of making provision for the support of the Ministry among them, and some of them likewise contributing to other Churches, it has been deemed inexpedient, and oppressive, to call upon them for further contributions, either to the Theological Seminary, or to the “Bishop’s Common Fund.” Of the families stated above, it should be remarked, that several worship also during a portion of the year at St. Michael’s, and one at St. Paul’s, in Charleston. [See Journal 1825, p. 22.]

*Grace Church, Sullivan’s Island.*

The Rev. Francis H. Rutledge, Rector.

*Baptisms*, 3 White Children *Marriages*, 4 White, 1 Coloured: Total 5. *Burials*, 6 *Communicants*, 32 Whites, 2 Coloured: Total 34. *Non Communicants*, 71 Whites, 8 Coloured: Total 79. *Children under 14 years of age*, 45 *Families*, 37. Public Worship held on 22 Sundays. Whole number of times, 40.

*Remarks.*—It is in the highest degree gratifying to my feelings, being enabled to report the prospects of this Church, as more flattering than for several years past. Through the laudable exertions of liberal individuals, it has been happily relieved from all pecuniary difficulty.

*St. Andrew’s Parish.*

The Rev. Philip Gadsden, Visiter.

The number of families composing the Congregation is about fifteen. Most of them are Members of the Congregation of St. Paul’s, or St. Philip’s Church, in the city during the Summer.

The Church is without a Minister: and has been, since the death of the Rev. Mr. Gilbert, the last Rector of the Parish, supplied by gratuitous services of various Ministers occasionally rendered, until this Winter, when Divine Service has been more regularly held at the Church, by the Clergy of the city and the neighbouring Parishes, in the hope, that thus the Vestry might have the means of fully defraying the expense of the repairs, of which the Church was in need. The Bishop has been authorized to expect that by their being relieved of the expense of a stated Ministry, much as they desire it, for this year, the Vestry will in another be able to make some provision for the regular support of the offices of the Church. The Church in this Parish is wholly dependent upon voluntary subscriptions—and the number is small of those who bear this burden. They have made a gratifying effort for the thorough repair of their venerable Church.

Communicants, about 10. Number of Children under 14 years of age, about 30

Number of Sundays on which Service has been performed, during the year ending December 31st, 1827, about 4. Coloured people attend the Church numerously, with encouragement from the Parishioners, and are well accommodated.

*St. David's Parish, Cheraw.*

The Rev. Charles P. Elliott, Rector.

*Baptisms*, 1 Coloured Adult, 7 White Children: Total 8. *Marriage*, 1. *Burials*, 2. *Communicants*, 16. *Non-Communicants*, 40. *Children under 14 years of age*, 22. *Families*, 13. *Children Catechised*, 27. *Confirmed by the Bishop*, 7. *Teachers in the Sunday School*, 5. *Scholars*, 27. *Public Worship held on Sundays*, omitting every third week, and on one day in every week. Whole number of times, 34 Sundays, and 46 other days.

*Remarks.*—The prospects of the church in this part of our Lord's Vineyard, are by no means discouraging. Notwithstanding the difficulties we have had to contend with, yet our numbers are increasing. The attention and devotion manifested by the congregation generally, many of whom were long unaccustomed to our Liturgy, and following other denominations, and the zeal and interest which are shown for the prosperity of religion, would warrant the belief, that the divine favour has not been withheld from us.

*St. Stephen's Chapel, Charleston.*

The Rev. Edward Phillips, Domestic Missionary.

*Baptisms*, 1 White Adult, 14 White, and 3 Coloured Children: Total 18. *Marriages*, 10 White, 1 Coloured: Total 11. *Burials*, 6 White, and 1 Coloured: Total 7. *Communicants*, 40. *Families*, 30. *Children Catechised on the 4 Sundays in Lent*. *Teachers in the Sunday School*, 6. *Scholars*, 120. *Public Worship held on 52 Sundays*, and on 54 other days. Whole number of times 158.

*Remarks*—The number of official acts performed by the Minister of St. Stephen's Chapel has been less, through the past year, than that of the year preceding. He was absent from the city during the Summer months. On his return he found the congregation which had been steadily supplied with the ministrations of the Rev. Philip Gadsden, in its usually flourishing condition. The Superintendent has the names of 120 pupils, of both sexes, on the list of the Sunday School. About 35 are regular attendants. There is no School for the Coloured part of the congregation. The difficulty of obtaining suitable Teachers has rendered this desirable object impracticable.\*

\* No Reports having been received from some of the Parishes, and others making but a partial statement, the strength of the Church cannot be precisely ascertained. The following is the aggregate from the Reports received:

	Total.
Baptisms. { White Adults, 10; Coloured do. 43, Total 53 }	53
{ White Children, 200; Coloured do. 53, 253 }	306
Marriages of White Persons, 92; Coloured do. 34 . . . . .	126
Burials, of White Persons, 152; Coloured do. 19 . . . . .	171
Communicants, White Persons, 1443; Coloured do. 440 . . . . .	1883
Non-Communicants, White Persons, 2387; Coloured do. 260 . . . . .	2647
Sunday School, { White Teachers, . . . . .	101
{ White Scholars, 706; Coloured do. 211 . . . . .	917
Families, White Persons, 1276; Coloured do. 21 . . . . .	1297
Confirmed by the Bishop, 71 White Persons, and 4 Coloured do. . . . .	75
White Children Catechised, 323; Coloured do. 58 . . . . .	381
White Children under 14 years of age, . . . . .	1635

The White Communicants being 1443, the Non-Communicants, 2387; and the Children under 14 years of age, being 1635, makes a Total of 5465



The Church at Greenville, having "formed a constitution in which they agree to conform to the constitution and canons of the General Convention, and those of the Convention of this Diocese, which are now, or may hereafter be enacted by authority of the same;" and having otherwise complied with the requisitions of the 12th Article of the Constitution, was, on application from the Church Wardens and Vestry, communicated by the Bishop, unanimously admitted "into union with the Convention of the Church of this Diocese;" by the name of "Christ Church Greenville."

The following communication from the Standing Committee, was read :

The President of the Standing Committee submits for the information of the Convention, the following abstract of their proceedings the past year :

Agreeably to a Resolution of the last Convention, [Journal 1827, p. 27.] recommending the raising of the sum of \$1650, as the quota of this Diocese towards the building fund of the General Theological Seminary, which was referred to the Standing Committee, a circular letter was addressed by them to the Vestries and Trustees of the several Parishes, enclosing a copy of the said Resolution, and requesting them to take such measures as they might deem best calculated to effect the object recommended in it, and to transmit the sums collected by them to the President of the Standing Committee. To these letters no replies have been received except from Grace Church, Sullivan's Island, which has contributed the sum of \$30, from St. David's, Cheraw, the sum of \$10, from St. Luke's Parish, \$55, and from the Church at North Santee, \$33, as they were severally requested.

In the discharge of their Canonical duties, the Standing Committee, on the application of the Standing Committee of the Diocese of Pennsylvania, in June last, gave their consent to the consecration of the Rev. Henry U. Onderdonk, D. D. as Assistant Bishop of that Diocese. They have also recommended to the Bishop of this Diocese, Mr. Merchant W. Huxford, to be received as a Candidate for Holy Orders: Mr. John S. Field, to be admitted to the Holy Order of Deacons; and the Rev. Paul Trapier Keith, and the Rev. Edward Neufville, Deacons, to be admitted to that of Priests.

C. E. GADSDEN.

*Charleston, February 13th, 1828:*

To the Right Rev. Nathaniel Bowen, D. D. President of the Convention of the Protestant Episcopal Church, in South-Carolina.

Conformably with the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," the Bishop delivered the following Address :

*Brethren of the Clergy and Laity:*—According to the duty imposed on me, I proceed to lay before you such statement of transactions and occurrences, affecting the condition of the Church in the Diocese, as is annually usual, and to offer at the same time, such reflections and advice, as may be suitable to the relation, which I hold to the Churches, of which you are here the representatives.

Early after the adjournment of the last Convention, I visited St. Bartholomew's Parish, and, assisted by the Rev. Mr. Delavaux, consecrated a new Chapel erected at Walterborough. The erection of



this Chapel, is the result of the experience which had shewn both the minister and people of the Parish, the inconsistency of the use in common, by congregations of different denominations, of the same place of worship, with the edification or comfort of either, as well as with the brotherly kindness and charity, which, notwithstanding difference of religious sentiment and conduct, it is the sacredly bounden duty of the ministry of our Church, "as much as in them lieth, to maintain and set forth, among all Christian people."—At the same season I visited officially, St. Luke's Parish, Prince William's, St. Helena's, Beaufort, and St. Helena's, St. Helena Island. At a little later period of the Spring, Prince George Winyaw, and All Saint's, Waccamaw, were visited; as also, the Church at North Santee, and St. John's Church, Colleton. In July, Grace Church, Sullivan's Island, was visited, when I witnessed a generous effort of pious zeal, in a subscription of individuals, for the relief of the Church from embarrassing and oppressive debt; and in November, in returning from an absence from the Diocese, of some months, it was permitted me to visit St. David's Church, Cheraw; Trinity Church, Columbia; Claremont Church, Stateburg; St. Mark's Parish, Clarendon, and St. Stephen's, Santee. At the two latter, due previous notice not having been forwarded, divine service was not held, on my visiting them. By the mention of St. Marks', Clarendon, I am reminded of the melancholy intelligence, yesterday conveyed to me, by letter, from the Vestry, of the loss, by fire, of the parsonage of their Parish. The worthy Rector of the Parish, and his family, are thus dispossessed of their residence, and of much of their substance. It is painful to consider the sympathy of their Brethren, in the afflicting dispensation, all that can be extended to this distressed minister and congregation. May we not hope, that some able friends may be raised up equal to the day of their necessity?

During the absence from the Diocese, to which I have just adverted, it became my duty, after an anxious consideration of the objections which had been opposed to it, to bear a part in the important transaction, to which, circumstances had given an interest, diffusing itself alike throughout our communion, of the consecration of the Assistant Bishop of Pennsylvania. Should those who were adverse to the investiture of the elected Bishop with this office, be generally disaffected to his administration of it, or his succeeding to that of their Diocesan, it will be for us to lament the evil thus to be perpetuated. But a long acquaintance with this, now Right Rev. person, and a strong and entire persuasion of the soundness of his claim, upon the esteem and confidence of all to whom he may be ecclesiastically related, induce me fondly to entertain the hope, that experience will soon convince the many, that there is no sufficient reason for the continuance of a strife, from which the Church can derive no benefit, and by which it may be greatly injured and dishonored.

Confirmation has been administered within the year, at St. Paul's Church, Radcliffeborough; at St. Luke's Church, St. Luke's Parish; at St. Helena's Church, Beaufort; at Sheldon Church, Prince

William's Parish; at All-Saints, upper Parish Church; at St. John's, Colleton; at St. David's Church, Cheraw; and at Trinity Church, Columbia. The whole number of persons confirmed, is considerably less than usual; amounting only to 88. The frequency with which the rite is administered among us, prevents that the number of the subjects of it, should, on any one occasion, in any place, be great. Perhaps, at the same time, the Clergy, may not, in all instances, maintain that pastoral influence with the younger portions of their congregations, which is indispensable to the effect of their persuasion of them to the duty of submitting themselves to this rite. It is a principal character, of an effective ministry; they must be aware, that it induce men to *fear the Lord from their youth*. There is little hope, in *general*, to be entertained, that *they* will ever become *sound* members of the Church, and followers of the Lord, to their best happiness and good, who are not early impressed with religious truth, and early led to incorporate its modifying and controlling counsel, both with the purposes of the will, and the affections of the heart. To the instruction of the young, therefore, by regular seasons of catechising, and in careful, habitual preparation of them, for the voluntary assumption of the obligations of the Christian character and life, I would affectionately beseech my brethren in the ministry, to attach the utmost importance. I must not be supposed to consider myself, individually in any worthy degree, their example, in this essential particular: but I would refer them to an example, which, from its nearness to me, is better known than any other, of judicious fidelity, zeal, and industry, in it, of which, I would earnestly supplicate the Spirit of Grace, to make them all to profit, in the conduct of the ministry, at St. Philip's Church, in this city. They to whom I allude, will not, I am sure, consider me as having any motive to a reference, which may bear to them, an aspect of indelicacy, but the anxiety I feel, that the Pastoral Office, in this most important circumstance, should in all cases among us, be fulfilled. Were I acquainted with a better model of the conduct, from which, the best results for the Church, may always be expected, a mention of them, by which, they cannot be personally gratified, should have been withheld,

The Ordinations held within the year, are as follows: Mr. Thomas J. Young, was ordained a Deacon, in this Church, in March; and the Rev. P. T. Keith, a Priest, in Prince George's, Winyaw, Parish Church, Georgetown, in April. The Rev. Edward Neufville, was also admitted to Priest's Orders in May, and Mr. John S. Field to Deacon's, in December.

The indefinite suspension from the exercise of the ministry, of Mr. Motte, which was reported to you at the last Convention, has, since given place, consistently with his own express desire, agreeably to the provisions of the 7th canon of 1820, to the displacement of him, *from his grade in the ministry*.

Only one person has been received, as a Candidate for Orders, within the year, viz. r. M. W. Huxford. Mr. Buswell, who was named to you, last year, having been taken from it by death, the *rese* is five. Mr.

Buswell had exhibited good promise of usefulness, and is deservedly lamented. In the sorrow of his relatives for his death, we who knew and esteemed him, although entirely strangers to them, have cordially sympathized.

We have been called, in the course of the year, to lament the loss by death, of only one of the Clergy of the Diocese : viz. the Rev. Philip Mathews, for many years Rector of the Church, on St. Helena's Island. Of the particulars of his death, no information has been received. The Rev. Mr. Field, recently admitted to Deacon's Orders, is serving the Church, which has thus been made vacant.

Other changes which have taken place in the Diocese, consist in the removal of the Rev. Mr. Thomas, from the station, which had been created by Missionary services at Greenville, to the Pastoral care of the Churches on Edisto Island ; and that of the Rev. Mr. Neufville, to Christ Church, Savannah ; made vacant by the sudden and lamented death of the Rev. Mr. Carter ; the resignation by the Rev. Mr. Lance, who had for many years, faithfully and usefully served it, of the Rectorship of Prince George Parish, Winyaw, and the election of the Rev. Mr. Keith, to fill that vacancy ; and the discontinuance of the services of the Rev. P. Gadsden, at Christ Church, in consequence of the desire of the congregation of St. Paul's Parish, Stono, that his services might be wholly had by them, and provision made accordingly, for defraying the expenses of his residence among them. The Rev. Mr. Young has served the Church, at Greenville, for several months, since the removal from it, of Mr. Thomas ; and there is reason to hope, that by the services of both these ministers, the interest of the Church there, has been much promoted. It is earnestly to be desired, that the benevolent attention of the members of the Church in this Diocese, may be extended to this necessitous mission ; and that the few members of the Church, there, who are able to contribute to such an object, may be encouraged to expect assistance adequate to the completion of the building, which having been commenced, as a place of our Church's worship, remains unfinished for want of means to justify the Vestry, in contracting with workmen to proceed with it. Mr. Young, in his report to the Trustees of the Protestant Episcopal Society for the advancement of Christianity, whose Missionary he was, expresses the opinion, that \$500, would be sufficient to defray the expense of finishing this building. It were, indeed, to be regretted, that so small a sum should not be obtained, for a purpose so reasonably claiming an interest in the feelings of the members of our communion.

The Church at Claremont, the charge of which, had been resigned by the Rev. Mr. Barlow, is now served by the Rev. Mr. Converse, warmly recommended by the Ecclesiastical authority of the Diocese of New-York, to the confidence and esteem of that of this.

I should do injustice to the feeling with which the death of Mr. Carter has affected me, were I to add nothing to the cursory mention which I have made of that melancholy event. Mr. Carter was



an eminently, respectable, and useful Minister. Qualified for his calling, by a liberal education, to which much industry of study, had superadded very considerable acquirements of Theological science, and still more by peculiar graces of temper and disposition, wrought by cultivation and care, into efficient principle of religious and professional character and conduct; he was in all respects an ornament to the ministry. I knew him well; and in the affectionate esteem in which I held him, was justified by the sentiments of all who knew him; and especially of a numerous, respectable, and enlightened congregation, who mourn, in his death, the loss of an able, affectionate, diligent and most faithful Pastor. Separated, for a few days, from the excellent and beloved partner of his domestic life, of whom, Providence, had, with an awful surprise bereaved him, he was called to follow her to the rest of the blessed, before he had become able, yet to lift up his head from the sorrow, with which it had pleased the Lord to bow it down. The sorrows of the weeping people, friends and relatives, thus mournfully bereaved, have been deeply felt among us; and to myself individually, it has seemed, that in the death of this excellent friend and brother, it has been my lot to sustain real personal calamity.

The claims of the Society for the advancement of Christianity in South-Carolina, continue to merit more favor than they receive. Of this every member of the Church will be satisfied, who will look at the list of its members, published with the report of its Trustees; copies of which, are on the table of the Secretary. I can scarcely persuade myself, that any members of this body, whose names are not in it, will remain satisfied that they should not be. The little sum required, can scarcely be more judiciously appropriated to any other object, beyond the claims which the necessities of the Church, where we are immediately interested in the support of its offices, may have, on our pious beneficence. The state of the funds committed in trust to the Society, by the Convention and by Vestries, may be inspected in the accounts of the Treasurer, laid on the table, for the purpose.

It was grateful to me, to be permitted during my absence from the Diocese in the Summer, to witness the accomplishment to so great an extent, as it has attained, of the design of the General Convention, always so fondly patronised among us, as to the Institution of a Seminary of Theological Education. It has not often occurred to me, to be affected with glad and happy emotion, in the contemplation of objects of solicitude connected with the interest and honor of our Church, in the degree with which I saw this work, in the founding of which, my excellent predecessor bore so conspicuous a part, so far advanced towards its completion, as to exhibit itself among public objects of interest, to every friend of Christianity, and the Church, visiting the city in which it is placed. The building which has been erected for the uses of the Seminary, is a handsome and commodious structure, in all respects advantageously situated on the banks of the Hudson; having in it, suits of apartments for the residence of some of the Professors, and lodging rooms for the Students. To see *these* in

the actual occupation of such a building, regularly attending the recitations held in it, by a learned, accomplished, and pious faculty, and having access to a well furnished library, suitable for the Institution, conveniently disposed in its appropriate apartment, in the same building, was to enjoy a gratification of long cherished wishes, not easy to be expressed. Of your animated sympathy in the feeling, with which I bring this subject to your notice, I am confident. Nor can I be mistaken in expressing it as a subject of regret, at least equally felt by you as by myself, that any deficiency should yet exist, of means, adequate to the expense, which, by the enterprise of the acting Trustees of the Seminary, has been incurred, in carrying its design, to so happy a degree of accomplishment. May I be permitted to intreat, that we fail not to fulfil the purpose so readily taken up, in this body, at our last meeting, as to the claims of this great object of our common anxieties, as members of the Protestant Episcopal Church in the United States.

A no less important interest of our Church, great, as is reasonably the satisfaction, with which we contemplate the prosperity of our Seminary for clerical education, is the conduct under its own auspices, of the *academic education of its youth*. On this principle, we may rejoice to see the indefatigable Bishop of Ohio, proceeding, in the erection of his College, and under the influence of the same principle, I feel myself warranted in once more recommending to the preference of those who *must* or *will*, seek education for their Sons out of the State, Washington College at Hartford, of the able and judicious conduct of education at which, I am fully satisfied; and the Episcopalian College at Geneva, in New-York; at present under the superintendence of the learned, pious, and amiable minister of our Church, with whom you are, generally, well acquainted.

It may be expected, and I have seen it to be proper, that I should at this time, remind you of matters, made by the last General Convention of our Church, subjects of your consideration, preparatory to the next meeting of that body.

In the constitution of the Church, it was proposed, that the 8th article be altered, by the insertion of the words, "or the articles of religion," in the second clause of that article; after the words, "or other offices of the Church." The object of the proposed amendment, is simply to provide, that alterations to be at any time made, in the *articles of religion*, shall be as well secured from hasty and inconsiderate adoption, as in the Book of Common Prayer. It is only, I conceive, when objection is entertained to proposed alterations, that any order is necessary to be taken in relation to them, in the State Conventions.

On the subject of the proposed alterations in the *Rubrick* of the Book of Common Prayer, and in "the order of Confirmation," it seems to me incumbent that I should now, freely express to you my sentiments.

In referring to this subject, at the last Convention, I stated that "in most of the particulars, the alterations proposed, had, in the *spirit*, if not in the *letter*, previous to the proposition of them, received my cordial assent." In explanation of this, it will be suffi-



cient to mention, that at an interview had with the individual member of the House of Bishops, on whose motion, the proposition of the alterations was adopted, and whose solicitude to preserve our Liturgy, free from all needless or injurious change, it is impossible to question, I had expressed, before the meeting of the General Convention, my assent, in general, to the expediency of such alterations as he suggested, with the exception of a particular, which was subsequently withdrawn. With that exception, I expressed my perfect willingness to have the matter offered for consideration, although I could not estimate the reasons or merits of all the particulars of it, in a manner altogether satisfactory to myself, until I should have the opportunity of further thinking and conversing of them. Circumstances, at that season, disengaged me from all the business of the Convention; and I have since, not until within a few months past, given the subject the attention which was due to it. I now freely declare myself to you, convinced of the expediency of the alterations proposed, even as they appear on the journal of the Convention. As that journal is not probably in the hands of many members of this body, I will recite them to you, from its pages.\*

I should now proceed to state to you, the reasons which have induced me to wish, that these alterations of the *Rubrick of our Common Prayer, and in the language of the Order of Confirmation*, should be adopted. But, apprehensive that I might thus be placed in the disagreeable attitude of controversy, with some much esteemed Brethren in the Ministry, whom I know to be opposed to them, I prefer to reserve what has occurred to me in their favor, to be expressed, only when it may seem to me more obligatory. Perhaps our sense of this matter, had better be determined without discussion—and the General Convention, be considered as the only proper scene of its discussion. I will only beg leave in passing over the subject to remark, that to this project of alteration, I should be utterly opposed, if it implied change, in a sense, admitting of either the transposition, or omission, of any essential part of the service; if it extended the discretion to be given, to the leaving out of lessons from the Old and New Testament—or of any portion, whatever, of the Psalms—or of the Litany, or of the Decalogue, Epistle, and Gospel. But it is worthy to be noticed, that it admits not of either of these omissions, and consequently leaves the order and structure of the Liturgy, perfectly unimpaired. *It licenses the reader, by an alteration in the Rubrick, or directions for the conduct of Morning and Evening prayer, only to shorten the lessons, and the portions of the Reading Psalms*, so called. In this, I see no mutilation of the *Liturgy*, tending to invite innovation, more and more, upon its venerable excellence. I do not think that danger of this is to be apprehended, notwithstanding some crude and fantastical suggestions of reform, that have appeared in some of the periodicals of the day. The spirit of outrageous, or adventurous innovation, will never, I am persuaded, find countenance,

\* Several paragraphs are here omitted, with the concurrence of the Bishop, as they will be found in the Letter, which immediately follows the Address.

from any considerable portion of the members, either Clerical or Lay, of one house of our General Convention: and in the other, in which the proposition of the alterations before us originated, as a dictate of that sense of the good, and necessities of the Church, which, experience and observation, in the prosecution of the peculiar duties of the Episcopal office, in scenes to which the generality of the Clergy are strangers, had given, there will always, I must fondly hope, be prudence and firmness enough, to resist effectually, the passage of the whims of inconsiderate, and inadequately informed innovators, into law.

It is chiefly, however, in the hope, that, by a reasonable accommodation, such as this proposed measure contemplates, to the alleged necessity of abbreviating, in other circumstances, we may put away from the Church, the evil of omitting the ante-communion service, become, in some places, so prevalent, that I am, on this ground, in favor of its adoption. It is, I believe, rather because the omission of it, takes from the time, that the morning service occupies, than that the language of the Rubrick, at the end of this office, is considered as designedly leaving the obligation of reading it *on all Sundays: and other holy days*, not imperative, that the practice referred to, has, to so great an extent, obtained. The alterations proposed, while they contemplate the liberty to be given, of reading the whole of the lessons or not, and of the regular portions of the Psalter, at the same time, embrace a modification of the language of the Rubrick, at the end of the ante-communion office, which shall make the reading of this impressive, instructive, and beautiful office, invariably obligatory, according as the appointment of it, is, in the book of Common Prayer. I would not, however, be supposed to regard the Rubrick as it now stands, as of ambiguous construction; although I cannot question that it is so, to some honest minds. And although it may seem here not to be called for, I will take occasion to state, what has, to my own mind, always put away the possibility of doubt, as to the construction of the language of the Church's authority, in this place. The Rubrick prefixed to this office, in the third paragraph of it, provides that it shall be said on all occasions, on which the Sacrament of the Lord's Supper, is to be administered. "*The Table, at the Communion time, &c.*" Then, at the end of the office, it is provided, that "*upon the Sundays, and other holy days, (if there be no sermon or communion,) shall be said all that is appointed at the Communion, unto the end of the Gospel.*" Now why this direction was here subjoined, I have always found it impossible to conceive, unless it was, to guard against the otherwise probable mistake, that only when the Table was prepared for the administration of the Lord's Supper, as directed at the beginning of it, the minister should be understood to be required to read this service. Again, the language of the direction given at the end of this office is, "*if there be no sermon or communion.*" Now, if it may be omitted when there is a sermon, consistently with this language, may it not be, by the precisely same rule, (the conjunction *or*, evidently putting the sermon and com-

munion, on the very same footing,) omitted also, when *there is communion*, the contrary of which is expressly provided, by the Rubrick prefixed to the office? Has this latter Rubrick, any authority at all, I then confidently ask, if the other is not as imperative as *it*, as to the use of the Decalogue, Epistle and Gospel? If they may be omitted, when *there is a sermon*, may they not be omitted also, when *there is a communion*—and, therefore, contrary to the evident pains of the Church, in providing this part of her Liturgy, be omitted altogether?

To the changes proposed, in *the order of Confirmation*, I gave my assent, on the suggestion of them by the esteemed individual before referred to, without any hesitation. They were such in substance, and almost in their very words, as I had gone to the General Convention, with a determination to propose. I will not detain you upon them; satisfied, that by a comparison of the language of the preface, and of the prayer before the laying on of hands, which it is proposed to omit, with that, which it is proposed to insert in those parts of this office, (which is the same, as that of the form for the administration of this Rite, in the Church of England, where only the young are ever supposed to be subjects of it,) the alteration will at once approve itself, as necessary and desirable.

I now dismiss this subject, with the expression of my earnest wish, that any difference of sentiment in relation to it, which may be found to exist among us, may be so entertained, and so expressed, as that our harmony and love, as Brethren, may not be impaired by it; and that I may be understood neither to expect or desire, any weight to attach to my opinion, as now expressed, other than it may seem entitled to, as that of an individual, who has given the subject, no slight consideration; because bound to act with respect to it, should occasion be afforded, and to seal his opinion with his vote.

I should prefer, indeed, that a revision should be instituted of the lessons, by a Committee of the General Convention, instructed to propose, in some instances, more suitable, and in others, shorter lessons than the present, for all occasions of divine service, both stated and occasional;—and as to the reading Psalms, to prepare an additional number of selections of them, and some, shorter than any of the present ones. But as there seem to me difficulties opposed to the hope of a result, such as might be wished, of a motion for such a course, more insuperable, than any which obstruct the passage of the alterations of the Rubrick now proposed, into a law of the Church, as I cannot but esteem it desirable, that something should be done, and I cannot easily persuade myself, that any thing better than that which is now in hand, could be effected, I therefore confess my wish, that the measure as proposed, may have the sanction of those, who shall compose the house of Clerical and Lay Delegates, of the General Convention of 1829.

It is probable, that you will entertain a wish, contrary to that which I have thus freely expressed to you. I consider you as free to express, as to entertain it. Satisfied, however, that its source



will be the veneration, in which you reasonably hold the Liturgy, and an anxiety to preserve it, as nearly as possible, such as we have received it from the Parent Church, I shall regard the opposition among you to the measure proposed, should it prevail, with pride and satisfaction; and should I still think myself right in entertaining the opinion which I do, shall have the happiness to believe, that you are also right—right in the principle, at least, of your determination, even if in my estimation, not so, in the determination itself, which it had influenced.

The peculiar pious charities of our Church, claim some mention from me, on this occasion; but your time will permit me only to recommend, as I have felt it my duty before to do, that discrimination in their favor, which will enable you, most effectually to promote them. The various modes of promoting, and propagating Christian truth, with all its happiness and benefit, which are in hand, among all denominations of Christian people, may all be, more or less, entitled to our respectful consideration: nor should our prayer be withheld, that whatsoever is in honest zeal, undertaken for the glory of God, may be blessed, to the attainment of the end, so laudably had in view. But there is merit reasonably attaching, to the claims of designs, which, within our own communion, and with its peculiar sanction, are set on foot, which may consistently be expected to give them our decided preference. To propagate sound and efficient Christianity, for instance, among those who are without its knowledge and ministrations, is eminently our duty, according to the ability and opportunity, which we may thus exert and improve, consistently with the more imperious demand, of the necessities of our own household of faith, immediately about us. Our Church has instituted for us, a way in which we may do this; and it peculiarly claims to be used by us, rather than any other. And, in short, in whatever way, within our own institutions, the sober, sound, scriptural Christianity, which we have received in the venerable formularies transmitted to us, from the earliest age of the Reformation, may be promoted, in such, it becomes us to be ready and desirous, chiefly to promote it, and certainly with a more generous beneficence, than has yet characterized ours, in comparison with other communions, regardless of the inconsiderate and misapplied reproach and dissatisfaction, which, either ignorantly or perversely, may attach the name of bigotry, to any thing short of such a liberality, as would unconditionally surrender, all that we conscientiously hold be true, sacred and obligatory.

I cannot close this address, without complying with a request, which some of my Brethren, Clerical and Lay, have made of me, to express my opinion, in reference to a matter, of some interest to the Church, although, not admitting of being here made a subject of legislation. Of the propriety of compliance with a request so made, I am satisfied, whenever I am persuaded, that my opinion, in the Diocesan relation which I hold to you, is entitled to any weight, and when in the expression of it, I can see the *least* probability of good, to in-

terests, which I am appointed and pledged, to the utmost of my power, to guard and promote. The subject alluded to, is that of lending Churches, for uses, not in correspondence with their sacred intent. I think I may expect the concurrence of all serious members of our communion, in the sentiment, that it is, in general, desirable, that our Churches should not be lent, for any use, which is not that of the Protestant Episcopal Christian worship and instruction, to which they are dedicated. Hitherto, they may, by the prudence of those, who have used the right of lending them, on application, for occasions of political celebration, have been preserved from profanation and dishonor: but the increased, and increasing frequency of such occasions, may perhaps suggest to the minds of some the danger of their losing, in unhallowed association, the reverence that is due to them, as places sacred to religion, and its influences upon the heart, if some restraint is not put upon the facility, with which the use of them is obtained. There are occasions, I am aware, which may seem reasonably to claim, to be excepted from any general rule of exclusion, which it might be deemed proper to adopt; I mean, especially, such as those, to which, ever since the establishment, by the successful close of the Revolutionary war, of the Independence of the United States, some of our Churches have been annually opened; and on which, religious service has been always deemed an indispensably proper circumstance, of political celebration.

Unwilling to detain you, my Brethren, a moment longer, I yet cannot forego the present opportunity, afforded me, of entreating that we may all earnestly apply ourselves, to the service of the Church, and the promotion and security of the important interests, which are deposited in it, to the utmost, that our ability and opportunity, in the several spheres assigned us, as its members, will permit. It is unhappily evident, that in some portions of the Diocese, where a goodly scene of ministration had been opened, a decline of religious interest has taken place, and a relaxation of effort in its behalf. My Brethren of the Laity, will permit me, in the spirit of affection, to suggest the question, whether all that is most reasonably dear, and important to them, in their personal, domestic, and social estate, may not thus be put imminently at hazard: and whether any difficulties, or embarrassment, arising from the diminution of temporal means, or any mortification, or offence, from occurrences, falsifying their confidence, and frustrating their attention and liberality, may be adequate reason for indifference, to matters, in which, it is impossible for them as Christians, not, on reflection, to perceive, the best interests of their being, to be involved.

To my Brethren of the Clergy also, I will, on this occasion, as on others, earnestly address the feeling, with which I am unceasingly possessed, bidding me to desire, that we may all, with one mind and one heart, with unwearied vigilance and energy, watch and strive *for the house of our God, and the offices thereof*. When a spirit of indifference to religious things, is any where abroad among us,



it is surely for us of the ministry, to be, then, most anxiously and actively alive to them; devoting ourselves to their interest, by all that is our duty, "by pureness, by knowledge, by long suffering, by kindness, by the armour of righteousness on the right hand, and on the left; as sorrowful, yet always rejoicing, as poor, yet making many rich, as having nothing, and yet possessing all things." Above all is it, in such circumstances, most especially our duty, to endeavour that "we may give no offence in any thing, that the ministry be not blamed." The scandal which any carelessness, or violation of obligation, on our part, may occasion to the Church, it is for us to deprecate with horror. While we desire and expect from our Brethren of the Laity, indulgence for human infirmity or error, to which, we partake with them, a common liableness, let us be understood to desire and expect no more than this. Of their disposition, in general, liberally to extend this, I am well persuaded—as well as of their willingness, in general, to afford us encouragement and countenance, in the prosecution of the high objects of our calling. The time has passed, I think, in which a spirit of captious jealousy of our order, perpetually liable to the ideal alarm of the power of the Clergy, was inseparable from their conduct of ecclesiastical business; and it were difficult now, perhaps, to find an individual among them, not fully recognizing the demand, which, under our constitution of civil government, common sense so decidedly enforces, for the dismissal from their minds, of all other sentiment towards our office, but that which bespeaks for it, their consideration and help, for the sake of the moral welfare of Society, as well as of the spiritual interest of themselves, as individuals professing the religion of the Bible, as transmitted in our indisputably Apostolic Church, no less than of their children, and their friends, which, with no *other earthly support or help*, it is looked to the Ministers of Christ, to promote.

NATHANIEL BOWEN.

The following Letter from the Secretaries of the General Convention, was read :

To the Secretary of the Convention of the Diocese of South-Carolina.

*New-York, December 20, 1826.\**

SIR, We have the honour of transmitting to you, to be communicated to your Convention, the following extracts from the Journal of the Proceedings of the late General Convention of our Church.

*Extract from the Journal of the House of Bishops.*

"On motion of the Right Rev. Bishop Hobart, *Resolved*, that the House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:—

"The House of Bishops, deeply solicitous to preserve unimpaired the Liturgy of the Church, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission

\* This Letter was not received until three days after the adjournment of the last Convention.

of some of its parts, and particularly for the omission of that part of the communion office, which is commonly called the *ante-communion*, do *unanimously* propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several State Conventions, in order to be acted upon, at the next General Convention, agreeably to the eighth article of the Constitution.

“1st. *Resolved*, that in ‘The order how the Psalter is appointed to be read,’ the following be added to the fourth paragraph—‘or any other psalm or psalms, except on those days on which proper psalms are appointed:’—so that the whole paragraph will read as follows:—‘The minister, instead of reading from the psalter, as divided for daily morning and evening prayer, may read one of the selections set out by this Church, or any other psalm or psalms, except on those days on which “proper psalms” are appointed.’

“2d. *Resolved*, that in ‘The order how the rest of the Holy Scripture is appointed to be read,’ the following be inserted after the fifth paragraph:—‘The minister may, at his discretion, instead of the entire lessons, read suitable portions thereof, not less than fifteen verses. And on other days than Sundays and holy days, in those places, where morning and evening prayer is not daily used, he may read other portions of the Old and New Testament, instead of the prescribed lessons; it being recommended that, unless circumstances render it inexpedient, on the stated prayer days of Wednesdays and Fridays, the lessons for those days, or for one of the intervening days, be read.’

“The Bishops, in the use of the office of Confirmation, finding that the preface is frequently not well suited to the age and character of those who are presented for this holy ordinance, *unanimously* propose the following resolution:

“3d. *Resolved*, that after the present preface in the office of Confirmation, the following be inserted, to be used instead of the former, at the discretion of the Bishop:—‘It appears from Holy Scripture, that the Apostles laid their hands on those who were baptised; and this ordinance, styled by the Apostle Paul, the “laying on of hands,” and ranked by him among the principles of the doctrine of Christ, has been retained in the Church, under the name of *Confirmation*; and is very convenient, and proper to be observed, to the end that persons being sufficiently instructed in what they promised, or what was promised for them in their baptism, and being, in other respects, duly qualified, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same, and also promise, that by the grace of God, they will evermore endeavour, themselves, faithfully to observe such things as they, by their own confession, have assented unto.’

“And to correct the injurious misapprehension, as to the meaning of certain terms, in the first collect in the office of Confirmation, the Bishops *unanimously* propose the following resolutions:

“4th. *Resolved*, that after the first collect in the office of Confirmation, the following be inserted, to be used at the discretion of

the Bishop, instead of the first collect. ‘ Almighty and everliving God, who hast vouchsafed, in baptism, to regenerate these thy servants, by water and the Holy Ghost ; thus giving them a title to all the blessings of thy covenant of grace and mercy, in thy Son Jesus Christ, and now dost graciously confirm unto them, ratifying the promises then made, all their holy privileges ; grant unto them, we beseech thee, O Lord, the renewing of the Holy Ghost ; strengthen them with the power of this divine Comforter ; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever, Amen.’

“ *And whereas*, in the opinion of the Bishops, there is no doubt as to the obligation of ministers to say, on all Sundays, and other holy days, that part of the Communion Office which is commonly called the ante-communion, yet as the practice of some of the clergy, is not conformable to this construction of the rubrick on this point, the House of Bishops, propose the following resolution :

“ *5th. Resolved*, that the following be adopted as a substitute for the first sentence in the rubrick, immediately after the Communion office :

“ ‘ On all Sundays and other holy days, shall be said, all that is appointed at the Communion, unto the end of the Gospel, concluding divine service, in all cases when there is a sermon or Communion, and when there is not, with the blessing.’ ”

*Extract from the Journal of the House of Clerical and Lay-Deputies.*

“ The resolutions received from the House of Bishops, on the subject of the Psalter, &c. being under consideration, it was *Resolved*, that this House concur in the resolutions of the House of Bishops.”

*Extract from the Journal of the House of Clerical and Lay-Deputies.*

“ *Resolved* by the House of Clerical and Lay Deputies, the House of Bishops concurring, that it be made known to the several State Conventions of this Church, that it is proposed to consider of, and determine on, at the next General Convention, the propriety of altering the second clause of the eighth article of the Constitution of this Church, by adding the words, *or the articles of religion*, after the words, ‘ other offices of the Church.’ ”

*Extract from the Journal of the House of Bishops.*

“ A resolution was received from the House of Clerical and Lay Deputies, proposing to make known to the several State Conventions, a proposition to consider of, and determine on, the expediency of altering the second clause of the eighth article of the Constitution of this Church ; which was concurred in by this House.”

We certify the above to be true extracts from the Journal of the House of Bishops, and the Journal of the House of Clerical and Lay Deputies, respectively, in the General Convention of 1826.

WILLIAM H. DE LANCEY, *Secretary of the House of Bishops.*

BENJAMIN T. ONDERDONK, *Secretary of the House of Clerical and Lay Deputies.*



On Motion of the Rev. Mr. Gibbes, it was *Resolved*, that the Letter from the Secretaries of the General Convention. and so much of the President's Address as relates to the same subject, be referred to a special Committee. The President being requested to appoint a Committee of five, appointed accordingly, the Rev. Mr. Gibbes, the Rev. Dr. Gadsden, the Rev. Mr. Gervais, the Hon. Samuel Prioleau, and Mr. Heyward.

On motion of the Rev. Dr. Gadsden, it was *Resolved*, that so much of the President's Address as relates to the Theological Seminary, be referred to a special Committee.

Whereupon, the President appointed the Rev. Dr. Gadsden, the Rev. Mr. Tschudy, Mr. Heyward, Mr. Lowndes, and Mr. Pinckney.

On motion, the President appointed the Rev. Mr. Walker, Rector of St. Helena, Beaufort, to preach at the opening of the next Convention; and the Rev. Mr. Taylor, Rector of St. John's, Colleton, to preach in case of his failure.

On motion, the President appointed the following Gentlemen the Standing Committee for the ensuing year, viz :

The Rev. Christopher E. Gadsden, D. D.	David Alexander,
Rev. Paul T. Gervais,	Keating Simons,
Rev. Frederick Dalcho, M. D.	Robert J. Turnbull,
Rev. Allston Gibbes,	Thomas Lowndes,
Rev. Christian Hanckell,	Samuel Wragg.

On motion, the President appointed the following Gentlemen, Delegates to represent the Church in this Diocese, in the next General Convention; viz :

The Rev. Christopher E. Gadsden, D. D.	William Heyward,
Rev. Allston Gibbes,	Hon. William Drayton,
Rev. Paul T. Gervais,	Thomas Lowndes,
Rev. Christian Hanckell,	Charles C. Pinckney.

A Letter was read from Mr. Thomas S. Grunke, chairman of the Committee for making collections for the "Bishop Bowen Scholarship," enclosing sundry papers, &c. which, on motion, was referred to the Committee on the Theological Seminary.

The Rev. Dr. Gadsden moved, that the names of the Parishes be called over, that the Convention may be informed by their Delegates, whether any measures have been adopted for raising the quota of this Diocese, towards the Building Fund of the General Theological Seminary. The motion being agreed to the names of the Parishes were called over. From the answers of the Delegates who were present, it is understood, that collections are making in most of the Parishes, and favourable results are expected.

Mr. Seabrook, on behalf of the Church at Edisto, stated to the Convention, that they have agreed to pay \$40 annually, as their quota to the "Bishop's Common Fund," from the year 1825; and the Rev. Mr. Gadsden, in behalf of St. Paul's Parish, stated their readiness to pay \$10 annually, as their quota to the same fund; which was acquiesced in by the Convention.

The Rev. Dr. Gadsden, from the Committee to whom was referred "so much of the President's Address as relates to the General Theological Seminary," made the following Report :



The Committee on the General Theological Seminary respectfully report as follows :

Soon after the adjournment of the last Convention, the Standing Committee, at the request of the Convention, invited the attention of the different Parishes, to the resolution adopted to raise the proportion of this Diocese in aid of the building of our General Theological Seminary, but it is regretted, that the measure has not been attended with the success which might have been reasonably expected. The following sums have been received.

Grace Church, its quota in full,	-	-	-	-	\$30
St. David's, do. do. -	-	-	-	-	10
St. Luke's, do. do. -	-	-	-	-	55
North Santee, do. do. -	-	-	-	-	33
St. Philips', do. in part,	-	-	-	-	250
St. Michael's, do. do. -	-	-	-	-	164

The state of the "Bishop Bowen Scholarship," which is under the especial charge of this Convention, and held in trust by "the Society for the advancement of Christianity in South-Carolina," is as follows :

Collected by Thomas S. Grimke of St. Philip's,	-	\$881
do. by W. H. Gibbes and others of St. Michael's,	320	
Contributed by C. C. Pinckney of St. James', Santee,	25	
Accumulated by interest,	-	114

	1340
Invested in Bank Stock,	1315 : 75
Balance in the hands of the Treasurer,	\$24 : 25

The state of the "Bishop Dehon Scholarship," which was placed by its founders, under the charge of the Bishop and the Rectors of St. Philip's and St. Paul's, Charleston, is as follows :

Total received from donors,	-	\$2735 6
Accumulated by interest,	-	1095 5
		3830 11

Invested in a bond; two notes, and stock,	3183 18	}	}
Paid the Beneficiary for three years			
expenses at the General Theological Seminary, at \$180 per year,	540		
Balance in the hands of Treasurer,*	106 93		
			3830 11

On the subscriptions obtained for the general purposes of the Seminary, by Bishop Brownell, and Rev. Mr. Croes, some sums are still due, all of which, it is feared, cannot be obtained.

\* With respect to the "Claremont Church Scholarship," which was mentioned in the report made to the General Convention in 1826, (See Journal of General Convention, p. 48, and also Journal of State Convention, 1826, pp. 17, and 18,) no information was in possession of this Committee.

There has been received during the year 1827, and deposited in the Bank of the United States, to the credit of Isaac Laurence, Chairman of the Finance Committee of the Seminary. - \$185

Paid by Rev. Mr Walker, his third and last instalment,	10	} \$185
“ Rev. Mr. Lance, his third instalment,	100	
“ W. W. Trapier, three instalments of \$20,	60	
“ Rev. Mr. Taylor, 3 instalments in full of \$5 each,	15	

For the gratification of the many friends, in this Diocese, of the Seminary, and in conformity to the custom of this Committee, we subjoin the following brief statement of occurrences during the year.

At the annual meeting of the Board of Trustees in June, there were present four Bishops, and Trustees from six Dioceses. “Several who had not before attended, expressed themselves highly gratified with the comprehensiveness of the examination, and the proficiency of the Students. In the presence of a more numerous audience than was ever before assembled on the like occasion,” dissertations were delivered by five Young Men who had completed the course of studies, and to whom, as usual, testimonials were given. The Address, which has since been published, of Bishop White, presented to the Students “some admirably appropriate and judicious counsel.” One Wing, 104 by 52 feet, of the Seminary Building has been completed, and is now occupied by the Students, and as many of the Officers as it can accommodate. It “is beautifully situated on the banks of the Hudson, three miles from the city of New York, in the neighbourhood of the seat of late Bishop Benjamin Moore, on lands generously given by Clement C. Moore, one of the Professors of the Institution.” It has cost about \$30,000 of which \$15,000 has been, or will be contributed in the Diocese of New York, and it is reasonably expected, that the other \$15,000 will be contributed in the other Dioceses. According to a rate apportioned by the General Convention, the quota of this Diocese is \$1650.

Among the advantages consequent on the Seminary having its own building, the diminution of the expenses of the Students, ought particularly to be mentioned. Divine Service is held in the Chapel twice on the Lord’s day, and there is a flourishing Sunday School consisting of 130 Scholars, under the direction of the Students. A Sermon recently addressed to the Students by Professor Wilson, which has great merit, being an able exposition of the duties of the Christian Minister, has by their particular request, been published. We regret to learn that at present there are only 23 Students, of whom Messrs. Marshall and Trapier are from this Diocese.\*

The Library which was stated, in our last report, to consist of 3148 volumes has received, during the year ending in June last, an accession of 59 folio’s, 38 quarto’s, and 99 octavo’s, most of them donations. It does not appear that there had been any contributions to the funds of the Seminary, during the year ending in June last, when the Trustees convened, excepting the gift of a pew in St. Paul’s Church, Boston, from Mr. Tyng,

\* Mr. Leland, who was reported as being there last year, is absent on a voyage for the recovery of his health, and Mr. Field who was also reported has been ordained. There is only one Candidate in this Diocese who has not yet been to the Seminary.

and yet what examples of munificence, among other denominations, in favour of their institutions, meet our view! Is our great missionary institution (for in this light also our Seminary may be justly regarded, as eminently adapted to prepare labourers for the Missionary work) less worthy of the liberality of the members of our Church? Are they less able to abound in deeds of benevolence? Are they willing that the Seminary, an honor and a blessing to their Church, from which more and more usefulness may be reasonably anticipated, under the divine blessing, if it be properly endowed, should be annually encroaching on its capital, in consequence of the deficiency of its income, and thus endangering its prosperity and stability? We trust not. We are ready to say, we are sure not. Especially we hope and believe that this Diocese will cheerfully co-operate in those measures, recommended by the wisdom of our General Convention, for the relief of an institution so justly, and so greatly valued by the friends of our Church. In conclusion, we would submit the following resolutions:

I. That the Standing Committee be requested to have the sums paid in, and those hereafter collected for the building fund of the Seminary, forwarded to the Treasury of the same

II. That this Convention, deeply regretting that the recommendation of the General Convention, viz. that this Diocese should contribute its proportion towards the building of the Seminary, has not been carried into execution, repeats its anxious desire that the Members of our Church in the several parishes would contribute their quota, according to the rate stated last year.\*

\* That this Convention cordially approves of the measure recommended by the General Convention, for raising the building fund, with the view of rendering the revenue of the Seminary adequate to its expenditure; and that in order to raise the quota of this Diocese, viz. \$1,650, the Parishes be requested to collect, by subscription or otherwise, the following sums: viz.—

St. Michael's,	\$330	St. Mark's, Williamsburg,	\$10
St. Philip's,	330	St. Mark's, Clarendon,	20
St. Paul's, Radcliffeborough,	160	Trinity Church, Columbia,	30
Grace Church, S. Island,	30	Christ Church,	10
St. John's, Berkley,	55	St. James', Santee,	33
St. John's, Colleton,	55	North Santee,	33
Edisto,	55	St. Thomas',	30
All-Saints, Waccamaw,	55	St. James', Goose-Creek,	20
Prince George, Winyaw,	83	St. David's, Cheraw,	10
St. Luke's,	55	St. Andrew's,	10
St. Paul's, Stono,	20	St. Bartholomew's,	55
St. Paul's, Pendleton,	30	Claremont,	20
St. Helena Island,	30	St. Matthew's,	20
Beaufort,	55	Greenville,	10

And that the Standing Committee be instructed to carry the Resolution into effect.

"The whole cost of the Buildings will be \$30,000, of which, there has been obtained in New-York \$10,000, and it is recommended, that the balance of \$20,000, should also be raised by private contribution, so as to restore to the income of the institution \$1200, and consequently its revenue would then exceed its expenditure by the difference between \$1200 and \$866 67, or \$333 33, Of this \$20,000, which it is so desirable should be procured, it is understood that the Diocese of New-York will raise \$5000, in addition to what it has already contributed and it is reasonably hoped that the remaining \$15,000 will be obtained in the other Dioceses."

"At the late General Convention, the following Resolution was adopted:



III. That this Convention, satisfied that the neglect to do so hitherto, is to be attributed, not to any diminished regard for the institution, but to the want of suitable agents to bring the subject to the view of the pious and benevolent Members of our Church, does hereby request the Standing Committee to appoint a Collector or Collectors, (who shall be allowed a reasonable commission,) to call on the Members of our Church in the several parishes, to obtain their contributions, or that the said Committee be requested to adopt any other measures they may deem proper for the attainment of the object.

IV. That the thanks of the Convention be given to Thomas S. Grimbé, Esq. Chairman of the Committee on the "Bishop Bowen Scholarship," for his exertions in favor of the purpose; that the same Committee be requested to act for the coming year; and that the Chairman have authority to supply any vacancies that may occur.

V. That the thanks of the Convention be given to "the Society for the Advancement of Christianity," for their care of the funds of the "Bishop Bowen Scholarship," and that they be requested to have collected the sums due, (allowing the Collector a reasonable compensation,) and to vest in public securities whatever moneys they may receive, on this account, as well as the interest arising from the stock.

VI. That any sums paid in, prior to the printing of this report, be mentioned in the proper place as part of this report.

On motion, the Report was accepted, and the several resolutions unanimously agreed to.

The Annual Report of the "Protestant Episcopal Society, for the Advancement of Christianity in South-Carolina," in relation to the Funds committed to them in Trust by the Convention, was read; and is as follows:

The Board of Trustees of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," submit their report on the Bishop's Permanent, and Common Funds.

From the statement of the Permanent Fund for the past year, at folio 14, 15, of the Book containing the Society's trust accounts, it will be seen that, on the 8th February, 1828, Mr. B. D. Roper, the Executor of Mrs. Catharine Rush, of this city, paid to the Treasurer \$100, the second instalment of a Legacy of \$500, bequeathed by that Lady to this fund; the same, by the terms of the will, being payable in five equal annual instalments.

The remaining credits are for dividends received during the year, amounting to \$490 25; three fourths of which, or \$367 68½, have been transferred to the credit of the Common Fund, in pursuance of the resolution of the Convention of 20th February, 1818.

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*"Resolved, That it be recommended to the friends of the Protestant Episcopal Church in the United States, to assist in raising the sum of \$20,000 for the building fund of the General Theological Seminary, in the proportion as near as convenient, of fifty dollars for each Clergyman of the Church, and that the efforts of the Churches in the different Dioceses, should continue to be made for the enlargement of the general funds of the Seminary, and for the establishment of Scholarships."* As there are 33 Clergymen in this Diocese, its quota, in conformity to the above recommendation, viz. at the rate of \$50 for each one, will be \$1650.



At the date of the last account, there was a balance of \$30 15½ against this fund. The investment for it since the last sitting of the Convention, amounts to \$124; this sum, with the proportion of income transferred to the Common Fund, compose the Debtor side of the statement, and make a balance of \$68 40¼ in favour of the Fund. The capital of the Permanent Fund, estimated at its cost, amounts to \$9440 30.

From statements of the Common Fund at folio 47, 48, 49, it will appear that, the sum of \$1351 68, which was at the credit of this fund on the 8th March, 1827, has been appropriated in the manner following: \$1200 paid to St. Michael's Church, as the salary of the Assistant Minister for the year which ended on first of March, 1827, and \$151 68 on account of the debt due to that Church. A payment of the arrears of the Church of St. Helena Island to this fund made on 26th March last, was on 8th May last paid by order of the Board to St. Michael's Church, on account of the debt which left on that, a Balance of Principal of \$775  $\frac{7}{10}$  as will appear by the statement of that debt at folio 37.

The receipts for the Common Fund during the year ending in February 1828, will be found at folio 49.

They are the following, viz.

From St. David's Parish, for year ending 1827,	-	\$10
St. Philip's Parish,	- - - - -	250
St. Michael's Parish,	- - - - -	350
St. John's Parish, Colleton,	- - - - -	50
Prince George's Parish, Winyaw,	- - - - -	75
St. Luke's Parish,	- - - - -	50
North Santee, Winyaw,	- - - - -	30
St. Paul's Parish, on Account,	- - - - -	8 75

*Signed in Behalf of the Board,*

N. BOWEN,

*Ex-officio President of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

The Book containing the Accounts of the Treasurer of the Society, for the Trust Funds, was laid on the Secretary's Table, for the inspection of the Convention.

It was moved by Mr. Ravenel and agreed to, that the Treasurer of the Protestant Episcopal Society be requested to insert, as a Note to the Report of the Society, as inserted in the Journal, the names of such Parishes and Churches, as may pay their respective contributions to the "Bishop's Common Fund," before the publication of the Journal.

On motion of Mr. Alexander, it was *Resolved*, that the respective Ministers of the different Parishes be requested to recommend to their Congregations, the several objects of the Report on the General Theological Seminary.

On motion of Mr. Prioleau, the Convention adjourned until to morrow, at half past 10 o'clock.

Friday, February 15th, 1828.

The Convention met according to adjournment. Morning Prayer was read by the Rev. Mr. Phillip's, Minister of St. Stephen's Chapel.

The proceedings of yesterday were read.

The Rev. Mr. Gibbes, from the Committee appointed on the "Letter from the Secretaries of the General Convention, and so much of the President's Address as relates to the same subject," made the following Report:

The Committee to whom were referred certain alterations of the Liturgy and the Constitution of the Protestant Episcopal Church, proposed by the General Convention, Report, that by the 9th Article of the Constitution of the Protestant Episcopal Church in the United States, it is provided that no alteration shall be made in the said Constitution, but such as shall be "proposed in one General Convention, and made known to the several State Conventions, and finally agreed to or ratified in the ensuing General Convention." By the 8th Article, the same provision is made respecting all alterations proposed in the Book of Common Prayer, or other offices of the Church. But it does not appear that the decisions of the several State Conventions are vested with any legislative power or efficacy, in respect to the matters so made known to them, the final decision on which is reserved to the General Convention. Hence your Committee are of opinion, that it is not necessary for this Convention to take any other order in relation to the alterations now proposed in the Constitution of the Protestant Episcopal Church in the United States, and in the Book of Common Prayer, and other offices of the Church, than to express their approval or disapproval of the same, should they deem such expression of their opinion expedient. Your Committee therefore beg leave to submit the following Resolutions:

1. *Resolved*, that this Convention approves of the alteration proposed by the General Convention in the VIIIth Article of the Constitution, by the addition thereto of the words, "*or the Articles of Religion.*" (Journal p. 67.)

2. *Resolved*, that this Convention disapproves of the alteration proposed in "The Order how the Psalter is appointed to be read," by the addition thereto of the words, "*or any other Psalm or Psalms, except on those days on which proper Psalms are appointed to be read.*" (Journal p. 76.)

3. *Resolved*, that this Convention disapproves of the alteration proposed in "The Order how the rest of the Holy Scripture is appointed to be read;" and in lieu thereof recommends the appointment of a joint Committee of the House of Bishops, and of the House of Clerical and Lay Delegates, with instructions to report to the General Convention then next ensuing, a table of lessons of Holy Scripture, to be read on all Sundays and Holy-Days, and on all Wednesdays and Fridays throughout the year, and on days of Fasting and Thanksgiving appointed by the Civil, or the Ecclesiastical Authority.

4. *Resolved*, that this Convention approves of the addition proposed to be made, after the Preface, in "The Order of Confirmation;" and also the proposed addition after the first Collect in the same.

5. *Resolved*, that this Convention approves of the substitute proposed for the first sentence of the Rubrick after the Communion Office.

6. *Resolved*, that the Secretary do transmit certified copies of the above resolutions to the Secretary of the House of Bishops, and the Secretary of the House of Clerical and Lay Delegates, to be laid before the next General Convention; and that the Delegates from this Diocese to the General Convention, be requested to use their endeavours to have the same carried into effect.

It was moved by Major Wragg, to postpone the consideration of the Report until the next Convention. The motion was unanimously agreed to.

It was then moved by the Rev. Mr. Taylor, to reconsider the vote just taken, in order that the reasons which had influenced the Committee in making the Report, might be given, for the better information of the Convention; but with the understanding, that the further consideration of the Report be postponed to the next Convention. The question to reconsider the vote just taken, was then put and carried. The Rev. Mr. Gibbes, and the Rev. Dr. Gadsden, having given some explanatory, and different views of the subject, the motion was renewed to postpone the further consideration of the subject to the next Convention, and unanimously agreed to.

The following Resolution was moved by the Rev. Mr. Rutledge: That the prescribed form of making the Parochial Returns, be rescinded, as not fully answering the purposes contemplated, and as being attended with considerable inconvenience, and that it be left discretionary with the Clergy of the several Parishes to adopt such form, as they may deem best calculated to exhibit an accurate view of the state of the Church, or Churches, in their respective cures, in conformity with the 45th Canon of the General, and the 2d Canon of the State Convention. The motion was lost.

On motion of the Rev. Mr. Gibbes, it was *Resolved*, that the general tabular Return of the Parishes, as published in the last Journal, be in future discontinued.

Dr. Waring called up for consideration, the following preamble and resolution, which had been submitted to the last, and were referred to the present, Convention: [See Journal 1827, p. 30.]

It was moved by Mr. C. C. Pinckney, that the following preamble and resolution be entered on the Journal, for the consideration of the next Convention:

Whereas, according to the Consecration Service of the Protestant Episcopal Church, "devout and holy men, as well under the law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God; and separated them from all *unhallowed*, *worldly*, and *common* uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service:" And whereas, the delivering of orations, and holding elections on secular or political subjects and occasions, and the usual worldly accompaniments and circumstances, are thought inconsistent with both the letter and spirit of this declaration of

the Consecration Service, and have been found to give pain to many members of our Communion, and generally to be of injurious tendency :

Therefore, be it Resolved by this Convention, that it be recommended to the Vestries of all Churches in this Diocese, to discourage, and, if possible, interdict, the use of the Churches under their care, for all *unhallowed worldly*, and *common* purposes

The question being taken on the Preamble and Resolution, it was *unanimously carried*.

Ordered, that 350 Copies of the Journal be printed.

Ordered, that the Treasurer do pay Mr Richard Smith, the Sexton of St. Michael's Church, three dollars *per diem*, during the present session, for his attendance upon the Convention.

On motion of Mr. Pinckney, it was *Resolved*, that the next Annual Convention of the Diocese, be held on the *third Wednesday* in February 1829.

No further business being before the Convention, it was moved to adjourn ; when, after Prayers by the Bishop, and the Blessing, the Convention adjourned *sine die*.

Attest,

NATHANIEL BOWEN,  
*President.*

FREDERICK DALCHO,  
*Secretary.*



## **RULES OF ORDER,**

*Adopted by the Convention of the Protestant Episcopal Church in the Diocese of South-Carolina.*

1. The business of every day shall be introduced with the Morning Service of the Church
2. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.
3. The delegation of each Church, shall occupy one pew
4. No member shall absent himself from the Convention, unless he have leave, or be unable to attend.
5. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.
6. No member shall speak more than twice in the same debate.
7. A question being once determined, shall stand as the judgment of the Convention, and shall not be again drawn into debate, during the same session, unless with the consent of two thirds of the Churches present.
8. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.
9. No motion shall be considered as before the Convention, unless it be moved by a Minister or Delegate of one Church, and seconded by a Minister or Delegate of another.
10. When any question is before the Convention, it shall be determined on, before any new subject is introduced, except the question for adjournment.
11. The question on a motion for adjournment, shall be taken before any other, and without debate.
12. When the Convention is to adjourn, every member shall keep his seat until the President leaves the Chair.
13. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force unless repealed by a vote of the Convention.

# CONSTITUTION

OF THE

## PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF SOUTH-CAROLINA.



WHEREAS in all Societies professing Christianity, the promotion of religion should primarily engage their sincere attention, as being the sure and only means of rendering them acceptable to Almighty God, and calling down his blessings upon them. And whereas by General Conventions of the Protestant Episcopal Churches in the United States of America, a Constitution and Canons have been formed for the government and discipline of the same :

*Be it therefore Resolved*, that the following Constitution be agreed to, adopted and observed, by the Protestant Episcopal Churches in this Diocese, for their government.

### ARTICLE I.

#### *Of Stated Meetings.*

A stated Convention shall be held annually in Charleston, on the second Wednesday in every February, or at such time, and in such place, as shall have been determined upon, by the preceding Convention ; but if a sufficient number of Churches do not attend on the same day, the Representatives, whether Clergy or Laity, or any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed ; which shall consist of, at least, seven Churches.

### ARTICLE II.

#### *Of Lay Delegates.*

Delegates shall be elected by the respective Episcopal Churches throughout the Diocese, from among the members of those Churches respectively, to represent them in the State Convention : The Delegates to be elected in such manner, time and numbers, as each Church shall deem proper ; to serve twelve months from the time of election ; who shall, before they are permitted to take their seats in Convention, produce written testimonials of their election.

### ARTICLE III.

#### *Of Ministers.*

The Minister, or Ministers, of every Episcopal Church, shall always be *ex-officio*, a member, or members, of the Convention, with a right to vote on all matters requiring the suffrages thereof, with the exception of such as involve the temporal concerns of the Churches ; but the right to vote on

matters involving the temporal concerns of the Churches, shall, nevertheless, appertain to such Clerical member, or members, as may be specially authorized to do so, by his, or their Vestry, or other authority of his or their Congregation, in the absence of their Lay Delegate, or Lay Delegates.

#### ARTICLE IV.

##### *Of Missionaries, and Clergymen engaged in Colleges, &c.*

Every Missionary of the Protestant Episcopal Church, employed in this Diocese with the approbation of the Ecclesiastical authority of the same, and every duly recognized Minister of this Church, engaged in any College, or incorporated Academy, in this Diocese, shall be entitled to all the privileges of a member of the Convention, with the exception of the right to vote.

#### ARTICLE V.

##### *Of the President.*

The Bishop of the Diocese shall be, *ex-officio*, President of the Convention; in his absence a presiding officer shall be elected from among the attending members.

#### ARTICLE VI.

##### *Of the Secretary and Treasurer.*

A Secretary and Treasurer shall be annually chosen, (and continue in office until a successor be appointed) who shall keep a true and correct Journal of the proceedings; and regular accounts of all money transactions, to be annually laid before the Convention. It shall also be his duty to give notice to each Minister and Vestry, of the time and place appointed for any stated, or special, meeting of the Convention.

#### ARTICLE VII.

##### *Of the Standing Committee.*

A Standing Committee, consisting of an equal number of Clergymen and Laymen, shall be appointed at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General Convention, and of the Constitution and Canons of the State Convention, and who shall continue in office until another Committee be appointed. Vacancies in this Committee, caused by death, resignation or otherwise, shall be supplied by the suffrages of the remaining members.

#### ARTICLE VIII.

##### *Of Special Meetings.*

It shall be the duty of the Bishop, or in case of his absence, of the Standing Committee, to call a special meeting of the Convention, whenever he, or they, shall deem it necessary.

## ARTICLE IX.

*Of Voting in Convention.*

In all matters requiring the suffrages of the Convention, with the exception contained in the Third Article of the Constitution, the Members shall deliberate and vote as one body, but any two Clergymen, or the Delegation from any two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, (two or more Clergymen representing the same Church having one vote,) and the Lay Delegates by Churches, (a majority of each Delegation having one vote) and a majority of both orders shall, in each case, be necessary to a decision.

## ARTICLE X.

*Trial of a Clergyman.*

Wilful error in religion, or deviation from the Rubric of the Church; charges of viciousness of life, and disorderly behaviour, may be exhibited against a Clergyman to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath duly administered in the Convention, or by a commission to take such, duly executed, such Clergyman shall be pronounced guilty, or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend, or degrade such Clergyman, as in his judgment, the nature of the case, or the usages, or interest, of the Church may require. And he shall, in the name of the Convention, inform the Vestry, or Congregation of the Church, in which such Minister is officiating at the time, of such censure, suspension, or degradation.

## ARTICLE XI.

*Committees on Correspondence.*

The Delegates of the several Churches to the State Convention, shall, during the recess of the Convention, be Corresponding Committees, intrusted with the duty of informing the Standing Committee, of the situation of their respective Churches; and generally, such other things, as may relate to the temporal and spiritual interests of the Protestant Episcopal Churches in the Diocese.

## ARTICLE XII.

*Of the Admission of Churches, or Parishes, into the Convention.*

Whenever a Church or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply by letter to the Bishop, or when there is no Bishop, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese,



which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop, or Standing Committee, shall communicate the same to the Convention, for their decision thereon. Should the Convention make a favourable decision, the said Church shall then be considered in union with the Convention of the Church of this Diocese, and Delegates therefrom may be immediately received.

#### ARTICLE XIII.

##### *Chartered Rights of Churches.*

No Article, Canon, Rule, or other Regulation of any General, or State Convention, shall be obligatory on any Episcopal Church within this Diocese, where the same shall be found to infringe on any of its chartered rights.

#### ARTICLE XIV.

##### *Of Delegates to the General Convention.*

To the intent that the Church in this Diocese should not be unrepresented in General Convention, the Clerical or Lay Delegate, or Delegates, who may be hereafter nominated thereto, shall, in the absence of one or more of their colleagues, be empowered to nominate and appoint, in the place of such absent Delegate or Delegates, any citizen or citizens of this State; *Provided*, that such citizen or citizens is, or are, a member, or members, of the Protestant Episcopal Church in this Diocese; or if it be inconvenient for any Delegate or Delegates to proceed to the place of meeting, the Bishop is authorized to appoint others in their place.

#### ARTICLE XV.

##### *Of Rites and Ceremonies.*

"The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America," shall be used in the Churches of this Diocese.

#### ARTICLE XVI.

##### *How the Constitution shall be Altered*

No one of these Articles shall be altered or repealed, nor shall any Article be adopted, unless such alteration, repeal, or new Article, be proposed at one Convention, and be concurred in by two-thirds of the Churches present, at a subsequent Convention.

## CANON I.

*On making Collections for the Bishop's Fund.*

Every Minister having a Parochial charge in this Diocese, or his assistant, shall, from time to time, at his discretion, preach, in every Church under his care, a Sermon on the nature and duties of the Episcopal Office; and the Vestry of each Church are requested to make a collection annually, in aid of the Bishop's Common Fund; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution.—*Passed 1822. Amended 1826.*

## CANON II.

*Providing for an accurate view of the state of the Church.*

Every Minister having a Parochial Charge in this Diocese shall, at or before the meeting of every Annual Convention, deliver, or transmit, to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of Baptisms, Burials, and Marriages in his Parish or Church, during the year ending on the 1st January preceding; specifying the number of places where, and how often in each, Divine Service is held, the number of Families, Communicants, Adults, and Children under 14 years, attending, or belonging to the same, the number Catechised by him, and on how many Sundays; whether there be any Sunday School, and if any, the number of Children, and Teachers, and the subjects of instruction in the same; and generally, all such other matters as may tend to throw light on the state of the Church under his care; which reports shall be laid before the Convention and entered on the Journals, conformably to the 45th General Canon—*Passed 1825.*